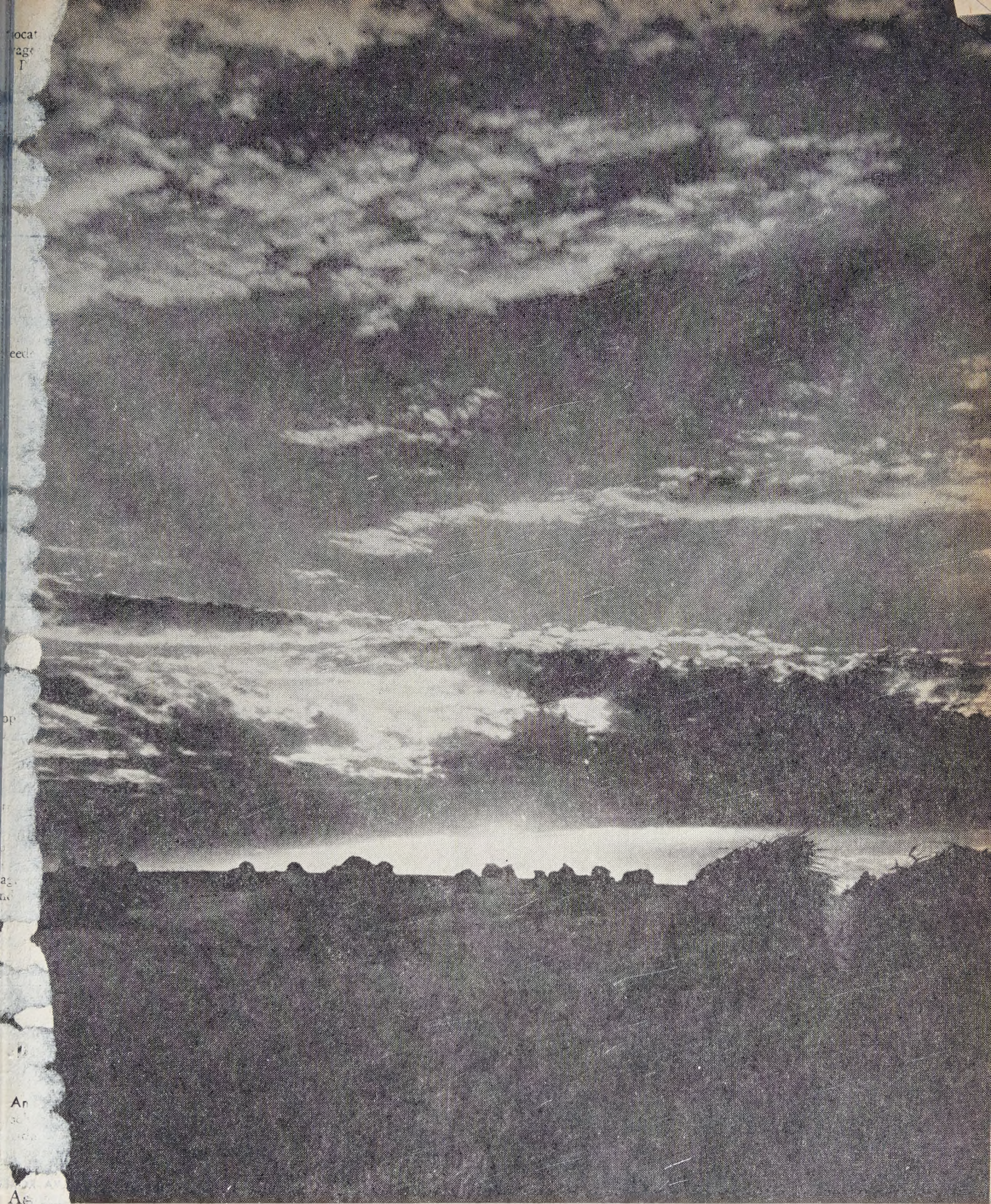

golden sunshine, vernal air,
et flowers and fruit thy love declare,
en harvests ripen, thou art there,
givest all.

(SBH - 448)

Lutheran Herald

August 16, 1960 • Vol. 44 • No. 33

Drums call the children to school at Katunda Moravian Mission. Drums of several sizes and flutes made of oil drums form a band which plays during the inspection of hands and faces before school starts.

A Weddin

We had a wedding last week. A couple from Norwegian Lutheran Mission. A sixty-five-y old doctor and a forty-nine-year-old nurse. She was radiant and smile-creased as a teenager. She was bea ful. And the doctor nearly turned green with emb rassment when she came walking down the aisle.

They All Came Back

The wedding was in Norwegian, translated i English and French. The natives sitting by the windo of the church who understood French were shouti out translations in three or four native tongues to th outside who couldn't find a place in the church. T doctor's friends and patients came out by the hundre He's been here 30 years or more and his "babies," hernias, his broken legs and lanced ulcers, they came back to see him finally get married. A few, the verge of the church and not sure if it meant a lapse into paganism—but only concerned to help view of his advanced age—offered him powerful bla magic potion guaranteed to give him a large fami

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Among Lutherans

Within the ELC

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Funeral, and an Ex-Mullim

By Jim Kallas

Others brought rice and sacks of cassava and mangoes nd wild flowers and chickens. There were so many hickens running up and down the aisles of the church hat the doctor almost married one of the ushers by nistake.

That night we missionaries turned out in force. Suits ame out of the mothballs, and, for the first time since he last conference, the women wore earrings and the aring ones a smudge of lipstick. We roasted a cow and ang and everyone gave speeches in Norwegian and ven those who didn't speak Norwegian laughed.

It was a pleasant time, a respite from the tension of he time and the burden of the day. Even on the fron- iers of the church, buried in the African bush, God's eople pause and go apart for a little while and marry heir young in heart and laugh and remember that esus too went to the wedding at Cana.

We Are the Foreigners

We had a funeral last week. The first protestant nartyr in the bloody but well hushed-up rebellion aging in the South Cameroun.

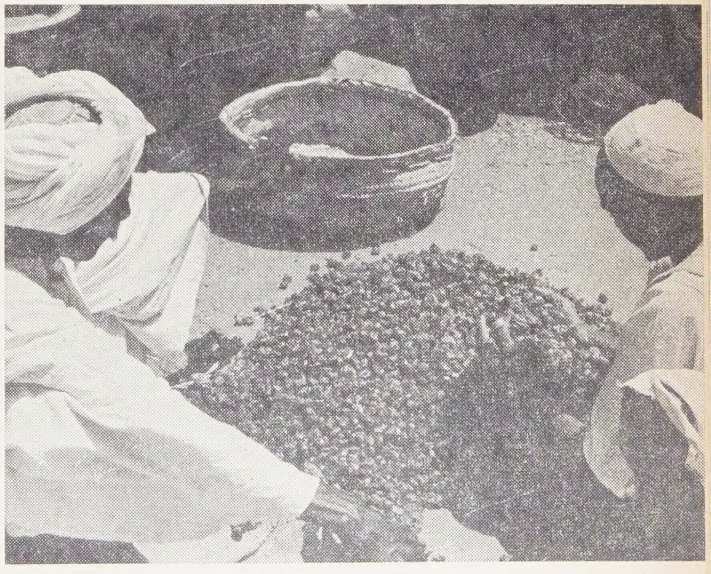
My colleague here at the College Protestant, a French astor named Doucet, went down to Douala a few veeks ago with another pastor, a Swiss named Kop, o buy school supplies. While they were there another ne of these sporadic terrorist raids broke out. Four 'clock, middle of the afternoon, in the heart of the Douala commercial center, they were getting out of heir car in front of a department store when they saw he band dog-trotting down the street. Doucet called ut a warning, and then had the side of his head laid pen by a razor-sharp machete (he'll recover). Kop ever heard the warning. They gunned him down as e sat behind the wheel of the car. He left a pregnant vife, and two kids, a young man in his early thirties.

As you can see from Kop's murder, the political sit- ation is not good. Forgive me for talking politics, but ou cannot separate missionary work from 20th century African politics. I don't like to be pessimistic, but I am. Christianity is tied too closely to the white man. Wheth- r we like it or not, we are tied to the sins of colonial- ism. We are the foreigners in a foreign land. Kop wasn't singled out nor was he a marked man. He just happened to be there.

The rebels are offering 50,000 francs (about $200) a head for any white man killed in Douala. They are trying to strangle all commercial activity and have partially succeeded. The day after Kop's murder (five others died the same day in three well-co-ordinated daylight raids) Air France had to put on two extra planes to evacuate French families wanting to leave. The rebels want to close down the port and thus threaten the country with economic collapse, bringing down the government. As the 30th of June approaches things get tense. This is the day the government had earlier promised that every foreign soldier (meaning French) would be out of the country. But the prime minister is asking them to stay now, to bolster his beleaguered forces. The French have everything to lose and nothing to gain by staying and propping up an unpopular government . . . but if they go, the lid will fly off in the south.

That's all in the south. Our only danger up here is oversleeping and thus missing breakfast. But the temper

Market scene in Omdurman, a city on the western bank of the Nile, opposite Khartoum.



of the times is one of distrust toward the white man. The door to mission work in nationalist Africa is not shut, but it's closing. A few idealists say, "Well, we're Americans, and they know we represent freedom and equality."

Trouble is, the educated African has heard of Little Rock and laughs at us. And the British and Foreign Bible Society have a hard time explaining away the stand of the Prime Minister of South Africa. And Nkrumah of Ghana daily denounces France for not giving the right of ballot to all the Algerians simply because "ils ne sont pas blancs" ("they are not whites"). Radio Budapest is now relayed out of Conakry in newly independent Guinea, broadcasting a steady diet of hate, telling how missionaries are "tools of imperialism, sent out to keep the rich colonies content under the heel of the whites."

The number one problem standing in the way of Africa's advance is the mistaken idea that the educated don't have to work. Once they get a diploma, even an elementary school diploma, dirty hands are a thing of the past. They are the intellectuals. They can get a job as a clerk or secretary and the heaviest thing they ever lift is a pencil.

Army of Zealots

Rather than work physically, they'll sit at home and rot in the sun if they can't find an "intellectual" job. Africa has a growing number of semi-educated loafers with just enough education to agitate for political get-rich-quick schemes such as communism or nationalization or foreign commercial interests.

Every single African opportunist about whom I have so far read, whether he be out of Kenya or Nigeria, falls into this class. With a little education, they could make a go of it with honest effort in a legitimate career, but instead they are swept up into this army of zealots, waiting for the political Messiah who will lead them into the dirt-free laborless utopia of the future where everyone will have a diploma and no one will have to work.

School year opens next week, the 1st of July. We'll have about 150 students from over 10 different tribes. "College" out here means a cross between senior high school-junior college level back home. We follow the same program that a comparable school in France would follow. But this year we're going to modify the curriculum a little, cut down on the class hours somewhat, and give them some manual labor in the afternoons.

Speaking of schooling have you ever read the Gos of Mark? Read it from cover to cover, at one sitti nonstop? Probably not. We take our scripture readi devotion by devotion, pericope by pericope. Mark did write it like that, like a kind of Bartlett's scrapbo A powerful book. A masterpiece. A monument strength and simplicity. The dry understatement, economy of wording. The majesty of Jesus moving lentlessly toward the cross, not a victim, but like a c queror marching to the throne. The centurion, ast ished at the unvarnished strength of this carpenter's s brought to his knees in a trembling awe, whisper surely this is the son of God . . . and he was proba frightened.

If He Will Have Me . . .

Our literature committee just finished a translat into Fulani of the New Testament. To check th results they hired two well-educated moslems, t "mullim" or teachers, to read through the translati checking for errors and awkward phrasing.

As the mullim read, effortlessly and with dignity a mullim should, the chapters of Mark rolled by lik panarama of divine power, Jesus healing and preachi casting out the demons wherever they were, inside a outside man. The mullim was reading more slowly n and when he came to the sombre crucifixion and centurion's words, emotion closed his throat and we his eyes and before an electrified committee he l down the Gospel of Mark and in a quiet digni voice, like an ex-mullim should, he said, "if He v have me, I am His."

They Leave Everything

Do you know what it means to that mullim to er the church? It means leaving the north Camer where he has spent his entire life. It means leav home and friends and family behind, starting new i place so far away that the avengers of the moslem fa won't be able to find him. One of the glories of the m sionary life is to see fulfilled before us, and charged w new meaning, so many of those familiar Bible ver . . . "He who loves father or mother more than m not worthy of me . . ." . . . "and he left everything hind and followed Jesus . . ." . . . "I am not ashar of the gospel, for it is the power of God. . . ."

Weddings and funerals, life and death. The yawn continent of Africa, just like anywhere else, has ro for them both, and life moves on in laughter and te an ineffable mystery before which we can only sh our heads and fold our hands . . . "Lord have m upon us" . . . "Lord have mercy upon us. . . ."

Through Eight Grades

A SPECIAL SERVICE was conducted recently at St. Paul's Lutheran Church, Cut Bank, Montana, noring two pupils who had worked through the ire eight grades of Sunday School at Home. Doris sboe and Dennis Berkram had just completed eight ades of correspondence Sunday school work! Pastor E. Halaas presented special certificates to them at morning service and they had a chance to meet their cher, Miss Della Olson, and Mrs. Marie Onsum, the retary for the Sunday School at Home office at Great lls, Montana. Proudly Doris and Dennis showed their tificates to their families who were present with m.

The mission outreach of Sunday School at Home is ignificant one. There are many reasons why children nnot get to Sunday school. Here are a few. . . .

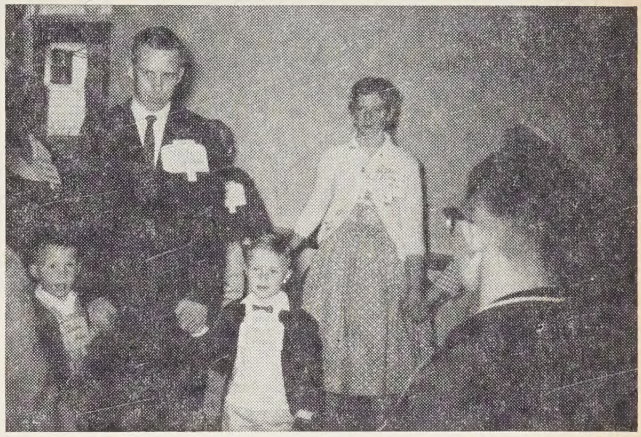
- Colleen must use a wheel chair. It is hard to get church.
- Charles and Kathleen live in Argentina, South nerica. There is no church nearby where their lan- age is spoken.
- Guy lives about twenty miles from his church and ds and weather make it impossible for him to attend gularly.
- Ruby is sick with nephritis and cannot go to school Sunday school.
- Carol and Joan began their study with lesson 9 as y cannot attend Sunday school for awhile.

To handicapped children and to those who live too away from a Sunday school to attend regularly, nday School at Home provides regular Sunday school sons. Started in 1947, Sunday School at Home now ves over 1100 children. Doris and Dennis are just who are grateful to the department of Christian ucation of The Evangelical Lutheran Church for this ique plan for Sunday school training at home.

Sunday School at Home is supported by gifts from

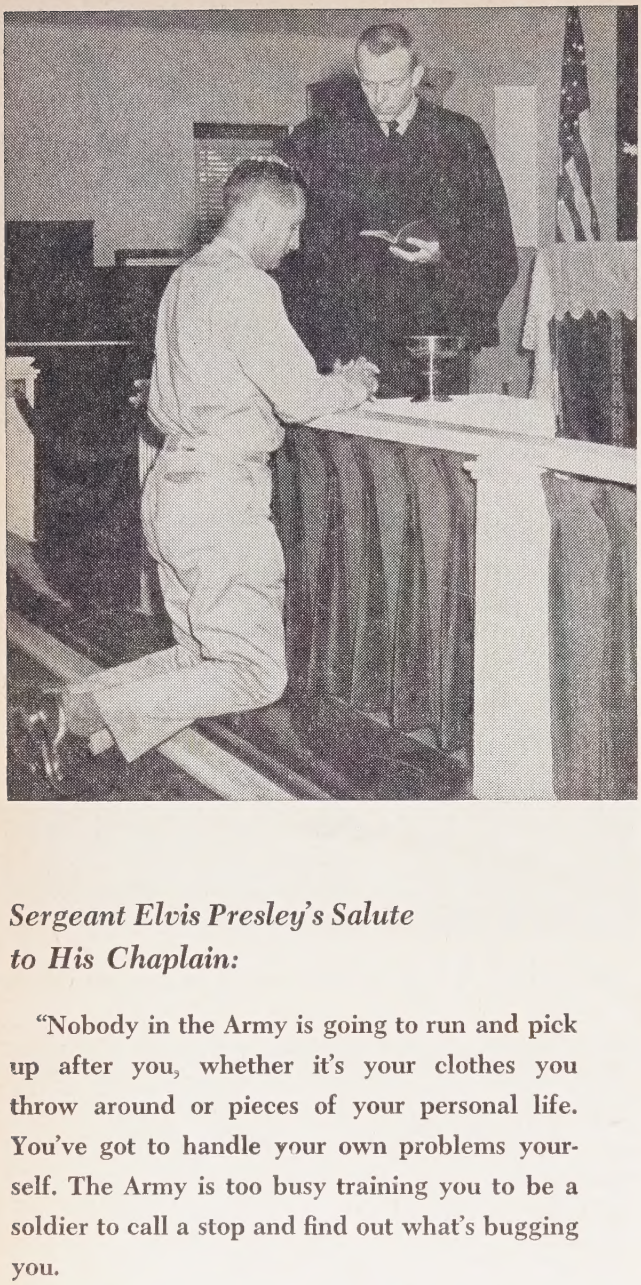
- Reformation Sunday offerings
- Sunday school birthday bank offerings
- Sunday school Christmas program offerings
- Contributions from organizations

Pastor Hallas and Della Olson look at the newly presented special certificates of Doris Vasboe and Dennis Berkram.



"Sunday School at Home are we, Our Pastor takes the fives," a singing game to the tune of "The Farmer in the Dell," was played during the Fellowship Hour.

A blue ribbon is being pinned on Alan, Dennis' brother, by Mrs. Marie Onsum, office manager of the Sunday School at Home office in Great Falls. He won the Autograph Game played during the Fellowship Hour in the afternoon.



"Chaplain, I've Got a Problem"

Sergeant Elvis Presley's Salute to His Chaplain:

"Nobody in the Army is going to run and pick up after you, whether it's your clothes you throw around or pieces of your personal life. You've got to handle your own problems yourself. The Army is too busy training you to be a soldier to call a stop and find out what's bugging you.

"Yet there is one man set aside just for you, a specialist in listening and helping—your chaplain. Get into the habit of emptying troubles before your chaplain. I've talked with my chaplain lots of times, about big things and little things, and I expect to keep up this practice when I'm out of service. Right after my mother died, I don't know what I would have done if my chaplain hadn't helped me." (This Week Magazine—Dec. 6, 1959)

Chaplain Harvey M. B

As he sat in the chair opposite the chaplain's c concern was written all over the person of from his furrowed forehead to the way his cap tu round and round in nervous fingers. . . . "Chapla he said, "I've got a problem."

Perhaps no expression is heard more often by military chaplain than the phrase, "Chaplain, I've a problem." It may be worded differently at ti but the language and plea of a heart in need is same regardless of the grammatical clothing. The p of the scene above is unimportant; it could be office of a military chaplain anywhere, in the Un States or overseas. It could be in the dayroom company barracks, it could be out in the woods military maneuver, it could be in a hospital roo in a stockade. It really doesn't matter where.

The person, Jim, could be any young man or wo in the military. If you have been in service per you were Jim. If service life is still ahead of you, day you may be sitting in Jim's place. It really do matter who Jim is, for he could be any one of us.

What does matter though, I believe, is that the c

n is there. Whether we like it or not, the military e seems to be here to stay. Almost all of the young en in our church will become involved in it, even if some it will mean nothing more than a selective vice classification. It is part of our heritage in this tic and troubled age. And along with military life s come a new responsibility for the church; that of lowing its young men and women as they enter and ve the greatest university of our day, military service.

The role of the military chaplain can scarcely be overimated. For the past one hundred and eighty-five ars chaplains have been part of the United States med Services. Wherever the American fighting man s been sent, there his chaplain has been too, from days of the Revolutionary War to the "police action" in Korea.

During the last two decades the role of the chaplain s been narrowing into specific areas of responsibility. t along with this trend has also come an increased pect on the part of the military for the important ntributions made to a service situation by the dedicated chaplain.

Briefly, the work of the chaplain falls into the follow- areas of responsibility and activity.

First and foremost, a chaplain is a representative of church body and his Lord in the military. As such is to "promote religion and morality among all embers of his command." This is the general mission en to him by the armed services. To become a aplain requires the very same training as is needed become a pastor in the church. In addition there certain mental, physical, and moral standards set by the services which the pastor must meet in order be considered for the chaplaincy. Generally speak-, these standards are again simply those sought after any good pastor. Then before receiving his commisn (rank depending on component joined and experice in ministry) the prospective chaplain needs the dorsement of his church body. This means that the od and the National Lutheran Council recommends n to the government as an official representative of Lutheran faith. Chaplains of other churches follow same procedure, though of course, through their n agencies. This is an important step for as we stated of the functions of the chaplain is that of repreting his church's faith.

Secondly, in the carrying out of his duties the chapn finds that the conducting of worship services is primary privilege. The Lutheran chaplain may often a general type of service which will try to meet needs of as many different protestant service peoas possible. This does not mean that his message is any way compromised. The story of sin and grace still the only message any Christian pastor knows, erever his ministry may carry him. Nor is a chaplain ever called upon to do anything in the performance of his office contrary to his beliefs or the teachings of his church. In the event some ill-formed commander might be unaware of this, the army regulations dealing with chaplains defines it very clearly by stating that "the ritual and rules of his denomination are his guides in the performance of his spiritual duties."

In connection with providing an opportunity for worship the chaplain is responsible for the administration of the sacraments, and the performance of various rites, such as confirmation, marriage, and funerals. He is further expected to engage in personal visitation to the men, and to their families if they are living on or near the base where he is serving. In many places this also involves the operating of a Sunday school, women's group, and the home and hospital visitations of the average civilian parish.

Perhaps the largest area of activity for the chaplain outside of the actual conducting of the worship services, is the field of counselling. Problems are quite prevalent in any military situation. This is true for several reasons. First of all, the person in service is almost always far from home. While at home he was surrounded by parents and friends as well as the social supports of the home community. If any problem arose which he could not cope with alone, the resources of a home situation were there to help him. In the military these supports are to a large degree gone. Secondly, the military life is an unnatural life for many men. Whenever men are separated for long periods of time from home, wives or sweethearts, there are invariably problems of one type or another.

The chaplain tries to head off some of these problems in his character guidance lectures to the men in which he deals over a period with nearly every moral concept from faithfulness to courage. In addition his sermons may strongly reflect the strength and comfort to be found in faith in the Almighty God. He also seeks to encourage his hearers to engage in organized religious fellowship and personal devotions in order that those who know God in Jesus Christ may be drawn closer to Him, and that those for whom the word Jesus means only profanity may see in Him God's steadfast love and forgiveness toward them too.

The work of the chaplain is a tremendous one, from his cry in the pulpit, "Thus saith the Lord," to his silent and waiting heart as he sits across the desk from a lad who has just said, "Chaplain, I've got a problem." For in many ways he is a modern day prophet, calling for repentant hearts, and speaking for his God and church, very much like John the Baptizer of old, "a voice crying in the wilderness, Prepare ye the way of the Lord."

Young man and young woman, if you go into the service, remember your chaplain . . . and use him!

To the Stars

Eldora, Colorado

Assault on Arapaho

Arapaho Peak is a startling but relatively gentle upthrusting of gray rock 13,500 feet high. I say gentle, for although stark and wind-swept, it is popular among amateur climbers who dare not venture the more rugged ascents of Long's Peak a few miles to the north. But on Arapaho Peak last Sunday a sudden thunderstorm surprised three climbers. They were killed by a tremendous blast of lightning.

I must confess to having had a certain lack of sympathy for mountainclimbers. On a miscellany of peaks around the world all kinds of climbers got sick or stuck during the past year, and the community had to bail them out by prodigious efforts and at great expense. In some instances the rescuers shared the bleak fate of those they tried to rescue. And for what? For kicks. A climber climbs a mountain not to advance science or to grow in piety but for a cluster of motives so obscure as to defy analysis.

Prometheus Unbound

These feelings of prudence remained largely unchanged until yesterday. Then by a strange twist of circumstance we were suddenly confronted by the very lure we had held up to ridicule. It began innocently enough. We had driven in to the little town of Eldora to use the phone. On impulse we decided to drive north on the road to Arapaho. It was a gravelly and tortuous track, but we pushed on until, far above the timberline and the snow fields we saw the beetling brow of the Mountain. We had no ambitions to assault the peak. But invitingly near, just above what looked like a lush mountain meadow, we saw a snow field. Something stirred in our prairied hearts. A few determined thrusts and we would be snowballing in July. Some of us wore loafers, a type of footgear not recommended for mountain climbing, but this was to be a brief lark and we were off.

A long time later the snow field was still far above us. We had begun climbing at 9,000 feet, and as we worked upward with sore feet, the air got rarer and our breathing more labored. To add to our problems, an enigmatic black cloud began moving up from behind the ridge. And between us and the glistening snowbank there was a vast jumble of rocks, acres of lo fragments for our amateurish feet.

We decided to turn back. The snow was still terri high and away; the clouds looked disquieting; were beginning to feel silly. But we did not turn ba We couldn't. Some kind of enchantment was on We couldn't go down to the gray car so toyishly min in the green valley until we had touched the snow.

And so with pounding hearts and gasping lungs worked our way up. Across the treacherous rocks a up through the green meadow (which wasn't a mead at all but a steep bank covered with sparse grass) struggled. Until at long last we sank down beside snow. The snow was, of course, disappointing. It v not white and soft like a swan's breast, but granu and dirty.

Secret of the Mountain

But we got some clarity. The Prometheus myth Greek antiquity became more meaningful. I am c vinced that Prometheus did not steal fire from gods in order to father civilization. That is a shopke er's view of how the human spirit works. Prometh was not being practical. He stole the fire because had been challenged. And out of challenge and respo comes the whole terrible, beautiful story of man.

To respond to the mystery of a challenge is to intellectual, and artistic; it is to be potent and superi it is to embrace an excellence. But it is not all. Th is a greater mystery. Robinson said it well, "Men w are braver may forego their shining." There is mystery of the downgoing, the humiliation, the ser tude. To this second and greater mystery we are cal by Him who came down from the Mount of Tra figuration, setting aside the Glory for a redemptive slavement.

BOOKS *in Review...*

tholic Dialogue

THE RIDDLE OF ROMAN CATHOLICISM. Jaroslav Pelikan, Abingdon Press, 272 pages, $4.00.

Ve live in a culture in which, unlike any er, Catholic, Protestant (all varieties, and others who are just not interested, mixed in a gigantic melting pot. This ites problems of understanding and appre- ion. This is often not even attempted. a large extent, in the words of Dr. Peli- "The modern world, including the mod- Church finds polemical theology rather olite, rather like eating peas with a knife. usual civilized alternative to it is a rance which disposes of the burden of separation by dropping it on the side of road. —Useful as this attitude of live let live may be as a means of preserv- domestic tranquility, it is really no solu- ."

)r. Pelikan maintains that in order to ite a satisfactory situation we must un- stand both where we stand as well as ere those stand whose views differ from s.

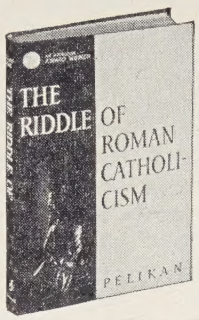
This cannot be on the basis of where the erence lay at the time of the Reformation on the basis of semi-libellous stories ich have been promulgated from time to e.

Again in Dr. Pelikan's words, "What we e now is, on both sides, a picture of the er side that is part photograph, part old uerreotype and part caricature."

t was particularly interesting to read this k in contrast with "The People's Padre" Emmett McLaughlin, and against this iewer's experience of over seventeen years the Military Service, closely associated h Chaplains of the Roman Catholic Faith. Mr. McLaughlin's book is an autobio- phical account of his path from childhood the position of a Roman Catholic Priest of Franciscan Order and out of the priest- od into "secular life," as a hospital ad- nistrator. Interesting as his book may be, cannot help but feel that this is but a tial picture of the church and that, to a ree, it would be unavoidable that an ele- nt of self justification should appear.

This reviewer's experience has been that in e of the fact that the Roman Catholic urch is dogmatic and authoritarian the lication of its doctrines and directives ies with the individual priests. This bears the contention that generalizations can- be made on the basis of individual experi- e or incidents but that an understanding must be reached by a thorough study of history of the organization and its Doctrinal Statements.

Dr. Pelikan's book is scholarly and well documented. He sketches the development of the Roman Catholic Church and its distinctive doctrines; disposing neatly of miscon-



ceptions and half truths and brings to light the true differences which lie between us and our brethren of the Roman Catholic Faith.

If the pious hope of true ecumenicity is ever to be realized—which hope, realistic thinkers in the field of theology must admit, is remote—it must include a fair and realistic appreciation of the views of those with whom we disagree.

Dr. Pelikan has a clear and lucid style which is easily read. It is a book which should be widely read by both pastor and laymen.

T. S. SEVERTSON
Santa Ana, Calif.

Lincoln's Faith

THE ALMOST CHOSEN PEOPLE. William J. Wolf, Doubleday, 215 pages, $3.95.

The reader stumbles over the title of the book before he starts reading and as he reads asks, why did not the author for the sake of both clarity and appeal use the subtitle—*A Study of the Religion of Abraham Lincoln* instead in presenting to his readers this very fine volume?

I suspect that the author has found revealed in this phrase from one of Lincoln's addresses a window to reveal the depths of religious conviction in which was rooted Lincoln's commitment to the preservation of the United States of America.

The author, professor in an Episcopal theological school, traces with fine understanding the predestinarian-Baptist influences in the Lincoln antecedants tempered by Presbyterian Calvinism through contacts in Springfield and Washington to provide that profound sense of destiny for his Country, and the compelling religious conviction of its war time President.

On the journey to his first inauguration, in a speech at Buffalo, New York, Lincoln expresses it: "I must trust in the Supreme Being who has never forsaken this favored land, through the instrumentality of this great and intelligent people."

The author writes on page 152: "The Puritan heritage distilled through the eighteenth-century patriots without, however, loss of its original religious strength explains many features in Lincoln's thought. It is the background for the predestinating will of God, for corporate and individual responsibility, for the direction of democracy as a way, for America as 'God's almost chosen people,' for belief in the wisdom of the people, for the possibility of making a solemn vow and covenant with God and observing its historical results, for the importance of 'discerning the signs of the times,' and even for the Gettysburg note, not of victory, but of 'testing' the nation's vocation.

He became in Sidney Mead's perceptive phrase, 'the spiritual center of American history.'

I am thankful for the privilege of knowing this book.

T. F. GULLIXSON
St. Paul, Minnesota

Sects Compared

THE THEOLOGY OF THE MAJOR SECTS. John H. Gerstner, Baker Book House, 206 pages, $3.95.

This book is one of the best of its kind, dealing with Seventh Day Adventism, Jehovah's Witnesses, Mormonism, Liberalism, New Thought, Christian Science, Spiritualism, Theosophy and Faith Healing.

The historical sketch is a bit brief, but this can be gotten in many sources. Its great value lies in the theological arrangement, a sort of "Harmony of the Sects."

These traditional doctrines are: The Bible, God, Man, Sin, Christ, Redemption, The Church and the Future.

It's a little too critical of Karl Barth and possibly some would object to his group of liberals including Bushnell, Edwards, Beecher, as well as Hedge, Gladden, Fosdick and others of this type.

It's an excellent book, with quick and simple access to the truths and errors of the afore-mentioned sects.

MARTIN T. JENSEN
Dallas, Texas

Equality Noted

THE IDEA OF EQUALITY. George L. Abernethy, John Knox Press, 351 pages, $6.00.

In a day when the ideals of social justice and equality are being challenged by many world views, it is important for people who are concerned to examine the thought on this subject as it comes from thinkers both past and present. *The Idea of Equality* is an interesting and stimulating anthology which can give one a good sampling of the thinking in western culture regarding human equality. The views of the ancient world are represented by a wide variety of selections from writers such as Plato, Aristotle, and St. Paul. From the early modern period are selections from Martin Luther, John Locke, Thomas Jefferson, and many other well known writers. The more recent period includes views from men of diverse interests as evidenced by such names as Karl Marx, John Dewey, Reinhold Niebuhr, and Harry Truman. A serious and critical study of these selections gives us perspective bringing us to a mature sense of responsibility in dealing with ever so many crucial problems related to justice in the social, political, and economic spheres of the modern world.

CLIFFORD T. HANSON
Waverly, Iowa

Back to Rising Sun

RETURN TO JAPAN. Elizabeth Gray Vining, Lippincott Co., 285 pages, $4.50.

Concluding that they were destined to "live happily ever after," we who followed with keen interest and satisfaction accounts of the story-book romance of Japan's Crown Prince Akihito and his subsequent marriage to the girl of his choice, soon shifted our attention to other areas of the globe. The arrival of a royal son in due time was evidence enough that all was well in the royal household.

Rekindling our interest in Japan's first family, Elizabeth Vining, for four years tutor to the Crown Prince, shares with us her experiences as the only non-Japanese guest invited to Prince Akihito's wedding. The importance of this direct, warmly poignant account of a devoted teacher's reunion with her star pupil and close friends in Japan's court and educational circles can hardly be over-estimated.

Much of Japan's history, culture, and thought is interpreted to us by this serene Quaker educator. Not a spectator but a participant, the reader finds himself enjoying Japan's scenic wonders, strange foods, hot baths, folklore, drama, music, art and humor. He is introduced to Japan's major religions. A fascinating chapter on the importance of poetry in daily life gives examples which remind one of delicate webs holding profound truths. Would Japan's military leaders, we wonder, have turned aside from war had they heard their Emperor fervently quote the following lines to his Cabinet in 1941:

"Surely in this world men are brothers-all one family!
Why then do winds and waves on all the seas
Rage stormily?"

Old friends who entertain Mrs. Vining during her sixteen-day "return to Japan" impress us with their instinctive courtesies and experienced wisdom. Visits with the Crown Prince and his former classmates introduce us to this country's younger leaders—serious minded, responsible citizens respectfully retaining the best of a bygone era and straining ahead for the good in the new.

Following vivid and exciting details of the royal wedding, the author discusses most frankly the Japan of today, its problems, economic status and military situation. She believes that the marriage of the Crown Prince has brought the throne closer to the people than at any other time in history.

MRS. LOWELL J. SATRE
St. Paul, Minn.

Commencement Talks

COMMITTED TO CHRIST, by Harold W. Reed. Baker, 112 pages, $2.00.

The book is singularly true to its title. The author has put his best into the eight commencement addresses which constitute the volume. In an amazing manner he parades before his reader the inspiring visions of great men who have achieved great deeds because of unswerving devotion to a lofty cause. An example is the great Michelangelo, who was "the most" in three fields—architecture, sculpture, and painting. The book is designed to inspire college and university students, who constitute 35% of our young people between ages 18 and 22. The Ford Foundation study shows that 69% of the parents want college for their sons and daughters, and we can be sure that practically all of them want it from the angle presented in "Committed to Christ." The author, Dr. Harold W. Reed, is president of Olivet Nazarene College, Kankakee, Ill.

GERALD GIVING
Minneapolis, Minn.

Train Up a Child

THE NURTURE AND EVANGELISM OF CHILDREN. Gideon G. Yoder, Herald Press, 188 pages, $3.00.

What shall be the church's attitude toward children? When shall they be baptized? How shall they be instructed? What are normal religious experiences for them? When they ready for church membership?

These are some of the questions Mr. Yo tries to answer in his book on the nur and evangelism of children. The author tempts to give the various theories regar the education and evangelism of child While he seeks to be fair in his appra of all views, his purpose is to help th churches which practice "believers baptis therefore, what he presents is slanted in direction.

As a Mennonite, he writes from the p of view of those churches which prac adult baptism, and sets forth the probl and implications which are involved.

It is a good book for a person who sires understanding of other viewpoints lating to nurture and evangelism of child Since all of the illustrations are slanted ward the validity in "believers baptism," would no doubt confuse a Lutheran tea who may not be very well grounded in own doctrine. Mr. Yoder deals with s subjects as theories of education and e gelism, conversion, evangelism, theolog concepts of sin, development of relig consciousness, age of accountability, relig awakening. It would be very interesting *helpful* to have some Lutheran write a si lar book, dealing with the same topics presenting the Lutheran viewpoint.

The majority of church school teachers very hazy in their understanding of th theological concepts relating to the relig development of children, and would welc some clear, simple explanation.

OLETTA WALD
Minneapolis, Minnesota

Judaism Probed

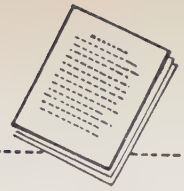
JUDAISM MEETS CHRIST. Roy Krei Herald Press, 77 pages, $1.00.

This little volume is a sincere effort understandingly evaluate the Jewish faith, the reasons for the prevailing attitudes Jews and Judaism as such to Jesus Ch It presents a current understanding of m ments within Judaism. It is not an exhaus presentation, but in its briefness it has value for the busy person who wants so thing concise to enable him to gain a n understanding approach to the Jew. It is kind of a book which will whet the ap tite of one who would be a witness to k even more. We highly recommend it to tors and lay people alike.

It cannot be considered as adequate inst tion for knowing how to do Christian nessing to Jews. It rather gives the un standing of religious Judaism, and of Jewish people which is so necessary t right approach in bringing Christ to J

CLARENCE M. HANSON
Minneapolis, Minn.

Correspondence



ther Shut-ins Helped

The article "Shut-ins Worship oo" in the July 12 issue of LUTHERAN HERALD is so exactly the story of e tape recorder in the Long Lake ral Lutheran Church, St. James, inn. A gift from a family who has multiple sclerosis patient at home, is used every week and for special casions, such as Christmas, Sunday hool programs, and Easter Cantatas. has been a wonderful way to keep touch with shut-ins in homes and hospitals. The worship services om one's own church can be more ecious than either radio or TV.

MISS MARTHA OLSON
St. James, Minn.

ope for the Inner City

The two excellent articles on merican Mission Problems by Wil-ed Bockelman in June 14 and June , LUTHERAN HERALD were timely d well presented. It is indeed en-uraging to realize that some of our al thinking men are so deeply con-rned about the problems of Inner ity Missions and Churches. I was rticularly impressed by Mr. Bockel-an's comments on churches that were unded 100 years ago and what im-ct they had on today's Lutheranism.

Our own congregation, Lake View, Chicago, was established in 1848 d began immediately to hold Eng-h services and minister to all peo-e. However future pastors did not are this broad view and through e years the church suffered.

Many factors account for the grad-l decline of this inner city congre-tion. Recently, however, new life d hope is in evidence. About three ars ago, Lake View called a new stor, L. E. Klippen, who had some eat ideas about expansion. With his thusiasm and vigor, he soon got the terest of the Home Mission board. was realized that the present loca-on presented little promise of expan-on except at the expense of other utheran congregations. A telephone survey, showed great promise to the East and away from the influence of other Lutheran congregations. An ample plot of ground has been procured a few blocks from the present property, and building plans for a new sanctuary are almost complete.

The Mission board has been very cooperative and several sponsorship loans have been approved by sister congregations. Arrangements have been made to cover the initial investment.

Perhaps the greatest obstacle to real missionary activity among our unfortunates is the attitude of many of our church people. One remark I have encountered is: "I hope it does not go through. It will only go to the negroes." *Unfortunately,* and I mean just that; there are no colored people in our immediate neighborhood and there is small prospect that there will be for some time. But if we fail to minister to all peoples, our real mission has failed. A new day appears to be dawning for Inner City Mission activity. It is up to us, the people and leaders of the church to see that trained city missionaries and experienced parish assistants are made available to direct the work in the inner city areas of our great cities.

ARTHUR E. ALFSEN
Chicago, Ill.

Is There a Difference?

► I visited one of our Lutheran churches recently and was so ashamed and irritated by what was going on that I felt I must write to pastors and laymen alike and get some questions answered.

When does God enter the sanctuary?

Is it just when the bells ring and the service starts?

Is it 15 or 10 minutes before when the organ music begins so as to drown out the talking?

When does the pastor have the authority to ask the members to be quiet?

Would the pastor offend anyone of our people by asking them to do their visiting outside or does he approve of talking and laughing aloud before the service begins?

Are we to sit and listen to God if we come early, or do we have to listen to others visit?

Should we try to teach our youngsters respect the second they enter the sanctuary or let them do as their elders do?

Why have our Lutherans lost respect for the sanctuary or haven't we ever had it?

Why don't the ones who don't wish to come early to pray either stay outside until the bell rings or else enter quietly and sit down and listen so God can speak to them and then we'd all be truly blessed?

Is this an important issue or isn't it?

Our children do as we do, so let's show them our respect for God's house.

A Concerned Lutheran

We invite the readers of LUTHERAN HERALD *to answer the questions raised by this writer as well as to respond to the statements in any of the letters on the correspondence pages. Brief letters will receive preferential treatment over those of greater length.*

—The Editors

All or None?

► Is the devil changing his tactics?

In past years it seemed to me folks would quickly admit that Christ was the Savior of the world but were slower to acknowledge Him as their own personal Savior.

Today I find so many people in the Church who will readily say "He is my personal Savior" but they hasten to say—"But I can't believe that God will insist He is the *only* way. I can't believe He will cast out those who live a good life."

My personal Savior but not the Savior of all!

When, oh, when will these folks recognize the devil and stand up to say to him—"It is written!"

MRS. HARRY BAKER
West Hempstead, N. Y.

The Parsonage Family Goes to Bible Camp

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

"Oh, now really, isn't that all yet?" my exasperated husband sighed as he was loading the car with trunks and cartons, baby bed and swimming equipment. "When I went to camp alone last year, all I had along was one suitcase. Now the car isn't even big enough! Is there any more?"

"Yes, Pappa, please take my tryc along, oh, please!" Timmy pleaded.

Quite obviously the parsonage family was going to Bible Camp: Father, because he is an expert swimmer, in charge of the boats; Mother as the camp nurse; Kristin, age 9, as part-time camper and mother's helper; Timmy, age 5, including stickhorse and tryc, as the camp cowboy, recently promoted to the camp spaceman; Troni, age 1, who has a friendly smile for everyone, as the campers' little sunbeam.

Needless to say, we all enjoyed camp, the campers, the staff, the many fine activities, the good weather, and the walks under the shady pine trees. Fortunately among the over 100 teenagers, no one became seriously ill, although small injuries, bites, and headaches kept me busy. But so much for the parsonage family.

It is a very fine and rewarding experience, this week which young people can spend at Bible Camp every summer. They grow in their Christian life through Bible studies, lectures, discussions, and other serious activities. The three main topics of our camp were concerned with spiritual and cultural values as well as practical Christianity. One of our main speakers presented sacred paintings and lectured on them which was new and interesting to the campers. The various Christian vocations were studied as a possible stimulation for their future selection of their life's work.

In the afternoon a whirl of activities was taking place. There was swimming, boating, various kinds of sports, book store, canteen, an excellent choir, and not to forget, rest and relaxation and plenty of chatting with friends over coke and ice cream.

As must be expected, strict discipline had to be maintained among the campers. Their cabins were inspected at frequent intervals. Those who had the neatest cabin, got a prize of chocolate bars on the last evening. Even the best KP (kitchen patrol) camper got a prize from the kitchen personnel whom she helped so efficiently.

Most of our campers come from farms and had be working all summer and expected to continue doing until school starts again in late August. It was a joy see them so happy and carefree, enjoying every c and taking in as much as they could of the many n experiences which were offered to them. As the we was nearing the end, everyone was a little sad. It seem much too early to say "good-bye" and "we'll see y again next year!"

I was not able to participate in many of the activit due to being camp nurse and having to care for family. (I did manage to squeeze in a little musi But I had ample opportunity to talk to the campe especially the girls. I believe it is a very good idea pastors' wives to come along to camp. That is wh they can get to know the young people of their cong gations so much better, by having had nearly the sa experiences for a week, by going to chapel together, eating together, by swimming together, by laughing a being serious together, even by putting bandaids their cuts and bruises!

In most congregations a part if not all the fee the campers is paid for, so that sending a youngster Bible Camp does not mean a financial hardship to a family. Unfortunately, this year poor haying weath and strawberry picking prevented several of our camp from coming.

But a year goes so fast, and before long we will "campaigning" for Bible Camp 1961. And then I sh see it as my job to eagerly persuade all mothers to se their children to Bible Camp and to take this uniq opportunity of living through a week's enriching Chr tian experience, full of seriousness and full of fun!

For the Family Altar

J. R. Hestenes

Toward the Eleventh Sunday After Trinity

A Christian Mother

The Epistle: Romans 6:1-23 • The Gospel: Matthew 21:28-31

Monday, August 22

WANTS HER CHILD

1 Samuel 1:7

Therefore Hannah wept and would ot eat.

One of the beautiful stories in the ld Testament is that of Hannah, the oman who for a time went childless. o her this meant a denial of her right a wife. She felt that her highest calling d greatest joy was to be in mother- ood. This concern she took to God in ayer, even promising Him that if she ere granted her request she would dedi- te her son to the Lord. Many babies me unwanted into the world, and this tragic. For God has designed that a by be protected by the mantle of a other's wondrous love. This is its God- ven right.

We thank You, O God, for the deep love ou give to every mother who knows at in bringing a child into the world e is a handmaiden in the ongoing crea- on. We bless You for the mystery and armth of a good mother's love. In esus' Name. Amen.

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Tuesday, August 23

CARES FOR HER CHILD

1 Samuel 1:22

But Hannah did not go up, for she said to her husband, "As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord. . . ."

Hannah knew her place as a faithful mother. Each year the whole household would go up to Shiloh to make religious observances. This event was also an outing, possibly the only outing during the year. But when Samuel was very young she knew it would be best to stay home with him to give him the proper care. Samuel did not interfere with her freedom and happiness because the little child was her life. Some children suffer because their mothers do not feel as Hannah did.

We thank You, Heavenly Father, for the deep devotion a mother has to her child and its needs. In tending to every child's claim to a mother's love bless, O God, those who willingly make sacrifices for the sake of their children. Amen.

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Wednesday, August 24

KNOWS HER CHILD

1 Corinthians 13:11

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child.

No one understands a child as its own mother. No one can interpret a child as the one who bore it. A good mother, under God, looks upon her child as a person, an individual with definite characteristics and ideas all its own. She learns how to interpret its language of tears and smiles; she knows how to meet its constant needs. There is a "language" built up between mother and child that can be understood only in the medium of love. It is this wondrous capacity that God gives to the one who cares for the infant and starts it on its way into life.

How complete are Your plans, dear God, how detailed Your design, in what You have provided in caring for little children. Cause every mother's heart to beat softly, and give them eyes to see and ears to hear the wants of their little children. Amen.

+

Thursday, August 25

DEDICATES HER CHILD

1 Samuel 1:28

"Therefore I have lent him to the ord; as long as he lives, he is lent for e Lord."

Hannah dedicated her child to God en before he was born. This was con- stent with her whole religious life. She orshipped and she prayed. As the wife a Hebrew household she carried out number of traditions that had to do ith the religion of her people. She owed to God that she would give her n to His service if her petition was anted, and when God answered her ayer she carried it through. Her ex- rience as a mother was a religious ex- erience and she bound up her life with od. Hannah was a beautiful example of e highest type of mother.

You do not ask, O Lord, that all our ildren be dedicated to full-time service the Kingdom; but You have instruct- us to bring them to knowledge of ou and faith in Jesus the Savior. Cause parents to be deeply concerned for e spiritual needs of all.

Friday, August 26

WORKS FOR HER CHILD

1 Samuel 2:19

And his mother used to make for him a little robe and take it to him each year, when she went up with her husband to offer the yearly sacrifice.

It must have been with real motherly pride that Hannah each year made the robe a little larger for her growing boy. Her hands were always busily at work for the sake of her family. She lived in a culture where almost all the clothing was "home-made," and each day was filled with duties that belonged to keeping the home. Every consecrated mother takes joy in the everyday tasks that belong to her sphere, and as she works for her family she works as unto God. She is at once the queen of the home and its servant.

Bless mother's tender hands, O God, and keep them nimble in her work of love. Make us mindful of her love and care. May we in every way we can lighten her burden, so that she does not become overweary in her endless work. In Jesus' Name we pray. Amen.

Saturday, August 27

HER REWARD

1 Samuel 2:26

Now the boy Samuel continued to grow both in stature and in favor with the Lord and with men.

Hannah, the woman who for a long time had gone childless, lived to see the day of rich fulfillment. In addition to Samuel, she had three more sons and two daughters. She saw Samuel develop into a fine boy, growing both physically and spiritually. Such growth brings a rewarding satisfaction to any sincere mother, and comes to her as a bonus for all the love, the sacrifice, the concern she gives and shows over the years. The Book of Proverbs, Chapter 31, gives high praise to such a mother, and says her children call her blessed.

In all that we know about Mother and her love, we pray, O God, that our thoughts shall be lifted up to the high plane of Your eternal, redeeming love. Make us thankful for the gift of Mother, and for the greater gift of Your love. Amen.

Alcoholism Called Greatest Menace

Alcoholism poses a greater health menace to Americans than radioactive fall-out, Dr. Andrew C. Ivy, head of the clinical sciences department of the University of Illinois, told the 5th annual Institute of Scientific Studies for the Prevention of Alcoholism at American University in Washington, D. C.

The two-week institute is being attended by more than 100 clergymen, scientists, social workers, and educators.

"The dangers from radioactive fall-out are guarded against and every effort to protect the public is made," Dr. Ivy said, "whereas very little is being done to protect the public from the disastrous effects of alcoholism."

He noted that the number of alcoholics was increasing at the rate of 450,000 a year. There are 8,000,000 known alcoholics, he added, and 20,000 persons die and 400,000 are injured annually in accidents caused by drunken drivers.

Says Rural Churches Must Specialize

A University of Minnesota rural sociologist said that rural churches may have to specialize to meet the changing needs of their congregations.

Marvin J. Taves told the American Country Life Association that it may be better for a church "to do a few things well than many things poorly."

He noted that young people today look to commercial establishments and other social organizations—rather than churches—for most of their social and recreational activities. "To compete," he said, "the rural church may well have to specialize in a limited number of functions and professionalize its personnel."

On the other hand, he warned that churches which narrow their services to spiritual guidance only may lose to others which serve a wider diversity of needs—"much as the corner grocery loses to the supermarket."

Mr. Taves listed several changes affecting the rural church, which he defined as any in a community of less than 25,000 population, outside big city areas:

1. Between now and 1965, the church will deal with a society in which marriage and family are more popular than ever. A higher proportion of the population is varied, and people are marrying at younger ages—about 20 for women and 22 for men.

2. Rural young people are becoming better educated, a fact that raises the question of whether present educational background of local church leaders (particularly the clergy) is sufficient to provide spiritual and social counsel.

3. Farming and other rural enterprises are becoming strictly businesses; many of the values formerly associated with the family farm and the family business are largely "figments of the imagination." By 1965, decisions on whether to farm will be based on economic factors, cultural advantages and social opportunities, unless new values are developed for rural living.

4. Rural population is declini meaning that rural leadership must improved if these areas are to c tinue to be given the hearing th formerly had. "The church provi more opportunities for leadership perience than any other single so group in rural America," he added

Harmony in Ireland?

Irish Ambassador John J. Hea said in a farewell interview in Wa ington, D. C. that he is returning Ireland convinced it will someday come a united country because old ligious animosities between Catho and Protestants were dying down.

Predominantly Protestant Ulster northern Ireland has remained a p of the United Kingdom, sending r resentatives to the British Parliam in London, while the rest of the isla has constituted the independent public of Eire.

"The clause on religion in our c stitution says that Catholicism is t religion of the majority of the Ir people but that all religions are f and independent and none are sta endowed," Mr. Hearne said. "N nothing could be clearer than that."

—RNS Ph

GRAHAM SPEAKS TO WCC—Billy Graham who made his first formal address to World Council of Churches meeting in Geneva recently, is shown between sessions w Dr. W. A. Visser 't Hooft, WCC General Secretary, (right), and the Rev. Tom All of Glasgow, Scotland, a member of the WCC committee on evangelism.

The 66-year-old ambassador, one of ne most respected members of the iplomatic corps in Washington, is re-ring to private life after more than decade as Eire's envoy to the United tates.

Noting that the old bitterness be-ween Ireland and England had all ut melted away in the course of his dult lifetime, Mr. Hearne said he elt the religious issue between the wo countries was "a fictitious issue, ashed into a flame by those with other urposes to serve."

He said that some 450,000 Irish armers, once tenants, now till their wn farms, while new industries have een brought to the island.

"We've solved our problems with the British—all but partition," he de-lared. "We generally see eye to eye n great issues."

Missionary Describes Red China Conditions

Communist China's "great leap for-ward"—like a time machine—is speed-ng that country into an Orwellian ightmare, a Protestant missionary ex-ert on the Far East told the second National Youth Council of the United Church of Christ in Elmhurst, Ill.

Dr. David M. Stowe of Boston char-cterized Red China as a nation that as partly fulfilled the prophecy of George Orwell in his book, "1984," by howing how a whole population "can e bound and broken on the wheel of totalitarian regime not only physical-y but spiritually."

Dr. Stowe is educational secretary of he American Board of Commissioners or Foreign Missions and a former China resident. The board is the over-eas missionary agency of the Congre-ational Christian Churches whose General Council merged in 1957 with he Evangelical and Reformed Church o form the United Church.

As an example of Communist regi-nentation, Dr. Stowe told of a Chinese ity girl who said of the fertilizer she vas spreading on farm fields: "the nanure no longer smells." This girl, e explained, had been subjected to hsueh-hsi," which literally means study," but is more accurately trans-ated as "brain washing."

"Nothing less than a complete trans-ormation of values and preferences is acceptable to China's masters," the missions leader continued. "The injunction to 'kai szu-hsiang'—change your thoughts, or in biblical language, 'repent'—has to be obeyed and a new state of existence achieved."

Dr. Stowe pointed out that China, with the largest population and the largest army in the world, is the "only significant nation which publicly welcomes world war" as a national policy.

He quoted official Peiping statements to the effect that a third world war "would result in several hundred million more people turning to socialism."

The current United States policy is "too negative and unimaginative to deal adequately with this threat," he asserted, in calling for a "rethinking of our whole position in the Far East."

He outlined a six-point program for U.S.-China relations:

Try to make more non-official contacts with Red China and relax trade restrictions.

Persuade Chiang Kai-shek to evacuate the offshore islands and dissociate the U.S. from their defense.

Induce U.S. allies to help in the defense of Formosa and make neutralization of the Formosa Strait an international responsibility.

Acknowledge the Communist regime as in control of the mainland, but reject its claim on Formosa.

Consider formal recognition of Peiping if it is willing to reciprocate by accepting Formosa's independence, and

Seat Red China and Formosa simultaneously as United Nations members, providing China will purge itself of aggression in Korea by meeting conditions laid down by the U.N.

Urges Negroes Respond in Love

A Negro church leader declared in Bay City, Texas that showing the right spirit in race relations was "a cross modern Negroes can take up."

"The strongest character in today's world," he added, "is the Negro who responds to racial injustices with love and understanding."

Lorenzo Evans of Indianapolis, Ind., a national director of Christian education for the United Christian Missionary Society (Disciples of Christ), urged members of his race to "participate actively in passive action" or to support this kind of behavior.

"When you don't retaliate with force when you encounter hate and evil, you disarm your enemies," he observed in an address to the 79th assembly of the Texas Christian Missionary Convention (Negro) of the Disciples of Christ.

Mr. Evans said lunch counter sit-ins and bus strikes should be supported by Negroes if they are carried out in a Christian spirit and for the right purposes.

"The act itself—sitting at a lunch counter and eating—is far less important than the attitudes and motives of the demonstrators," he emphasized.

He said the church's mission was to see that Negroes "contend with love" in their fight for human rights. "To let people know you can win through love—that's a worthy cross," he declared.

The convention directed its president to draft a communication urging presidential nominees to "uphold the civil rights principles outlined in their respective party platforms."

United Church Adopts Constitution

A constitution for the United Church of Christ, formed three years ago by a merger of two major Protestant denominations with different backgrounds and forms of government, was adopted unanimously by the denomination's General Synod at Cleveland, Ohio.

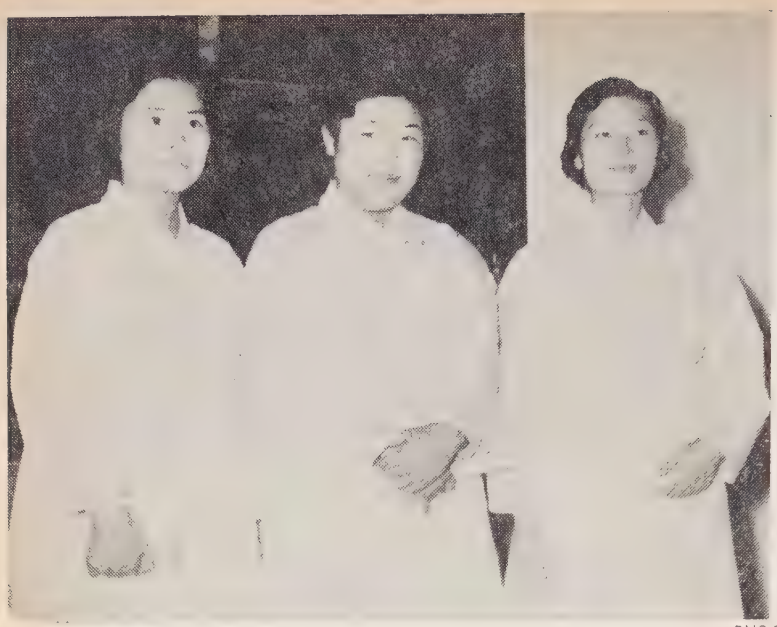
About 700 delegates to the synod's special session voted to send the document to some 5,500 Congregational Christian local churches and 33 Evangelical and Reformed synods for ratification.

In 1957 the Congregational Christian General Council and the E&R body merged to create the 2,330,000-member United Church.

The constitution must be ratified by two-thirds of the Congregational churches and of the E&R synods. If this is done, the document will be declared in effect by the 1961 biennial regular General Synod of the United Church at Philadelphia.

Following adoption here the delegates rose, applauded vigorously and sang the Doxology. Dr. Gerhard W. Grauer of Chicago, chairman of the 24-member Commission to Draft a Constitution, offered a prayer of thanksgiving.

The constitution was acted upon



—RNS Photo

MISSIONARIES FROM KOREA—Pictured are three girls who recently were commissioned to serve as the Korean Methodist Church's first foreign missionaries since World War II. The new missionaries—Misses Chaeok Chun, Sungja Cho and Eunja Kim—will serve on a mission field in Pakistan.

after 8½ hours of debate in which the synod accepted 12 amendments — all minor—which changed the wording of some phrases, and rejected 22 others.

At least two other denominations have shown interest in possible union at some future date with the United Church. These are the Christian Churches (Disciples of Christ), and the Council of Community Churches. In addition, the United Presbyterian Church in the U.S.A., which itself is a merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America, has expressed interest in relationship with the United Church.

Delegates left the door open for future mergers by keeping unchanged a constitutional provision granting the United Church General Synod power to "encourage conversations with other communions and when appropriate to authorize and guide negotiations with them looking toward formal union."

They defeated an amendment requiring that union with any other denomination would need the approval of two-thirds of all local churches.

Among other proposed amendments voted down were recommendations to:

Make baptism the only pre-requisite for church membership.

Remove absolute guarantees that local churches shall forever be free of overhead control and supervision.

Retain the Magyar (Hungarian) Synod as a separate unit outside the geographical conferences.

Call the denomination's president the "presiding bishop."

American Protestants viewed the merger and adoption of the denomination's constitution with special interest because of the blending, for the first time in the U.S., of two forms of church government.

The constitution accomplishes this by making local churches autonomous in the management of their own affairs and the basic unit of the denomination's life and organization. Local churches, however, will be organized in associations and conferences.

It also calls for a national General Synod to correlate the United Church's work in home and foreign missions, social action, higher education, stewardship, public relations and other matters.

Traditionally Congregational churches have been autonomous. Church associations, state and regional conferences and a national Congregational General Council exists only as voluntary organizations with no authority over local churches. In the E&R Church, authority over local churches in certain specified areas is vested in regional bodies called synods, and nationally, in a General Synod.

Church Managers Elect ELC Man President

One hundred and fifty-eight laym —business managers of Protesta churches in this country voted to stu the feasibility of establishing a natio office with a full-time paid director coordinate their program and servi

Delegates to the annual meeting Columbus, Ohio of the National A sociation of Church Business Admin trators also decided to consider sta ing a publication to serve their nee and interests and promote their v cation.

Until the periodical comes into b ing the association's secretary was d rected to distribute to members fr quent news releases on subjects interest to church business manage

The association chartered four cha ters, bringing to 12 the total numb of regional groups affiliated with t national body. The new affiliates cor prise the areas of El Paso, Tex., Cha lotte, N. C., Chicago, and New Yor New Jersey.

Delegates elected Leif R. Larson Central Lutheran Church, Minneap lis, Minn., as association presider succeeding Don Baker of First Co gregational Church, Los Angeles, C

Association officials hailed the actio by the Methodists General Conferen last April in recognizing the offi of church business administration an official post in local churches the denomination.

Jack Jones of North Broadw Methodist Church, Columbus, out-g ing secretary of the national associ tion, pointed out in a pre-conventio statement that ministers "are comi to recognize that the need for layme administrators ranks second only the need for directors of religious ed cation."

He said the church business ma ager field "is wide open, attractir new people all the time, but not fa enough to meet the need for qualifi people. Some of our members ha come to this work following retir ment from successful business caree but the majority are in younger a groups with business experience wh look upon this as a challenging pr fessional field with great opportuni for service."

See Wide Prospects for Lay Missionaries

More flexible ways to use professionally skilled lay church members for Christian witness in mission areas are now being explored in Lutheran circles f several countries, it was reported at Lutheran World Federation headquarters n Geneva.

Officials of the LWF Department of World Mission said that on recent visits o the United States and Scandinavia they found rising interest in the possiilities for part-time, short-term, or post-retirement lay Christian work in undereveloped countries.

According to Director Arne Sovik nd Associate Director Sigurd Aske, ne interest is manifested both by layien willing to give such service and y those who think a way should be ound to harness their willingness, inluding mission executives.

The LWF officials said they have een asked whether their department ould help make such service possible n Lutheran mission fields. At presnt, they stated, DWM is not in a osition to set up and administer a ew program along this line but it ould be ready to "cooperate" in varius ways to encourage the trend.

Dr. Aske said that in the Scandiavian countries, especially Norway, here is a heightened demand for oportunities for persons trained in secuar vocations to serve as "part-time issionaries" in Asia and Africa. Such ersons, while employed by commerial or governmental organizations as -for example — architects, engineers, octors, teachers or technicians, would ngage in direct religious work "on ne side."

Growing U. S. Interest

In America, according to Dr. Sovik, nterest is growing in missionary oportunities for lay specialists, not only n such a part-time basis, but also on full-time basis for brief periods, ther as a short interlude in a homend professional career or after retirement.

For the regular mission boards and ocieties, an attractive feature usually resent in all these schemes is that ey provide for unsalaried Christian rvice. At the most, all they would eed to pay would be for maintenance, ccupational equipment or travel in ne case of some full-time missionaries ho give their service for brief terms r after professional retirement.

Although the part-time missionary idea represents a novel departure from the traditional service pattern of contemporary Lutheran mission agencies, it was pointed out that it has ample precedent in the history of Christianity's expansion.

Follow First Century

Observers noted that first century Christian missionaries supported themselves by tent making, legal and medical practice, and farming, while the first protestant missionary to China, Albert Morrison, was a British consular staff member in that country. Currently the British Missionary Council was reported to be promoting such part-time missionary service by lay specialists.

Widely quoted in Europe was the encouraging answer given by Dr. Fridtjov Birkeli, general secretary of the Norwegian Missionary Society, to a question raised by Norwegian young people at a recent mission conference in Stjordal.

The young people asked whether there were ways by which lay professionals who went out to practice their callings in countries facing rapid development might also help spread the Gospel in those lands.

According to the Bergen Christian daily *Dagen,* the former director of LWF/WM "released a wave of expectation" by replying that responsible mission leaders would have to take the matter up immediately to find a means by which expression could be given to the special sense of calling revealed by the youths' question.

In neighboring Denmark, the Copenhagen Christian paper *Kristeligt Dagblad* also took up the subject, publishing a statement by General Secretary Erik Petersen of the Danish Missionary Society which told of efforts of the British and Finnish missionary councils to use the services of part-time lay missionaries.

Meanwhile, in the United States a pastor has been campaigning almost singlehandedly for the use of part-time, short-term and post-retirement lay missionaries. In the past few months his campaign has born fruit in the launching of a new agency dedicated to these types of service and in the going of one of his parishioners, a dentist, to Madagascar this summer for three months of voluntary professional labor.

The pastor is the Rev. Conrad S. Braaten of Trinity Lutheran Church, Santa Barbara, Calif. His ideas on lay missionary work grew out of his experiences first as the son of American missionaries to Madagascar, later as a wartime military intelligence agent in different parts of Asia and Africa, and more recently as tour guide for groups of clergy and laymen on visits to mission fields around the globe.

Mr. Braaten explained his ideas to the Lutheran Foreign Missions Conference of North America last December at its annual meeting in Atlantic City, arguing that many financially independent lay professionals would be willing to go abroad at their own expense under a church-directed program. He declared that in his own congregation several highly qualified men had volunteered the first time they heard of such a possibility.

ULCA Studies SS Enrollment Drop

Prompt action is being taken by the United Lutheran Church to determine why its Sunday school enrollment dropped by 1,200 last year after increasing by 13,000 in 1958 and by 24,892 in 1957.

A report by the ULCA's Board of Parish Education showed that in 1959 pupils in the denomination's Sunday schools decreased while 50 new schools were started and the number of teachers and administrators increased by about 2,500.

Enrollment in the schools last year was 833,270. Following the report Dr. Walter B. Freed, board president, called on ULCA pastors to help find and deal with the reasons for the decline.

(Please turn page)

He underscored the need for creativity in the production of more efficient curricular materials, adding that "We have to rethink the whole problem of how to communicate the Gospel."

Dr. Freed stressed that the program "will be one of the critical tasks of the Church in the next two decades."

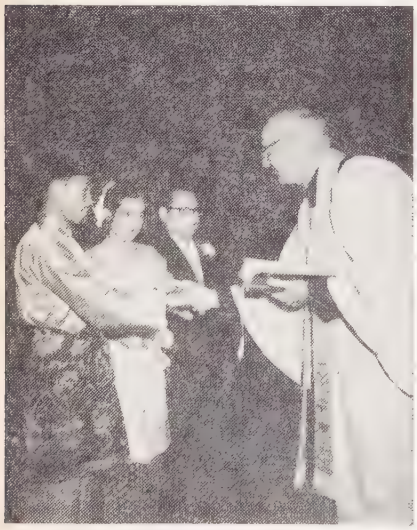
The Rev. George B. Ammon, board enlistment secretary, observed that a principal reason for the decline is a "faltering in loyalty to the Lutheran Church."

He said that newcomers to a community are primarily concerned with what the nearest church has to offer their children and not whether it is of the same denomination.

Other questions, they ask themselves, he said, are: "What is the pastor like? How convenient is the church to my home? How congenial are the members?"

Mr. Ammon cited as another reason for the decrease the "slower-paced growth" of the ULCA itself.

"In 1954 the baptized membership increased by 2.93 per cent," he noted. "Since then the rate of growth has slacked to 1.5 per cent in 1959." ULCA membership now totals more than 2,477,000.



—NLC Photo

INDONESIAN MARRIAGE—Dr. Clarence T. Nelson, right, pastor of Augustana Church, Washington, D. C., takes the hand of Miss Ria Panggabean from her father, second from right, and places it on the hand of husband-to-be Andang Soekandar Poeraatmadja in a recent ceremony in the capital church. (See "Color Curtain in Washington" on this page.)

"Color Curtain" in Washington

The color curtain stops many diplomats from attending the church of their choice when they move to America's capital city.

Recently, when a wedding of an Indonesian couple took place in Augustana Lutheran Church in the nation's capital, some leaders hailed this as a milestone of the Lutheran Church in ministering to an international community.

The wedding performed at Augustana had several aspects which made it unique.

• Both the bride and groom were citizens of Indonesia, a country which is only four per cent Christian.

• The bride's father, Apul Panggabean, is the Cultural and Educational Counselor at the Indonesian Embassy in Washington.

• Augustana, which began inter-racial worship in 1953, welcomed the diplomatic family which had hesitated to attend a Lutheran church here because of the fear of racial prejudice. The family transferred their membership to Augustana on November 10, 1957.

• It was the first wedding of an Indonesian couple performed by Dr. Clarence T. Nelson and the Rev. Wayne Woods, pastor and associate pastor of the congregation.

• The groom, formerly a Moslem, joined Augustana by confirmation on December 6, 1959, having been baptized a Christian the same day.

• Attending the wedding ceremony were a large number of Moslems in their colorful native costumes who were visiting a Christian church for the first time.

The Indonesian Panggabeans represent a case in point, being a family who grew up in the Lutheran tradition of the Batak Protestant Christian Church, a member of the Lutheran World Federation, and who wanted to continue to worship with fellow Lutherans when the father assumed a diplomatic post in the United States.

It is also hard for the individual who is converted to Christianity by a white missionary to understand that the same people who sent the missionary to his land often would rather not have him worship in their church when he is in America.

This is illustrated by many incidents, one of which was described by an Embassy official from one of the African countries.

On a Sunday morning he and his wife, both Lutherans, walked to a Lutheran church within three blocks of the embassy. The janitor, a Negro, was sweeping the walk.

The attache enquired, "Would we be welcome here?"

"There was a family that came here for a few weeks," the janitor replied, "but they don't come anymore."

Knowing what this meant, they walked a few blocks down the street and attended an African Methodist church.

Some churches here, including Lutheran, do not hide the fact that their congregations are only for members of the Caucasian race. Others, including Lutheran, give lip service to the claim that their doors are open to all. Few, including Lutheran, actually make a person of the colored race welcome in their midst.

For the American who is of Mexican descent, of Indian background, or of the Negro race the problem is no worse in Washington than it is in many U. S. cities—because most of these citizens have not been welcomed in white churches.

However, for foreign diplomats the color curtain looms before them when they accept a post in what has sometimes been referred to as the capital of the world.

Church Boosts Warm Weather Attendance

Warm weather church attendance as been boosted by a congregation in Milwaukee, Wis. which tells the members that summer Sundays should be un days but even more they should e worship days.

The church's stewardship committee ent the members of St. Matthew's Lutheran church a check list of Sunday activities which included, in addition to churchgoing, fishing, picnics, golfing, hiking, riding in the country, and backyard barbecues.

Those who could mark each one were credited with a perfect score.

"You should enjoy each Sunday—he beauties of the outdoors are but ne of the many undeserved gifts of God," the committee said.

"You will enjoy them more thoroughly if you precede your leisure ours by coming, with open hearts and minds, to church next Sunday and very Sunday this summer."

Verlin E. Gatzow, a member of he committee, said average Sunday ttendance was about 340 compared vith slightly over 200 before the committee inaugurated its first special appeal last summer.

The Rev. Arthur F. Halboth is the astor of St. Matthew's Church, which s affiliated with the Wisconsin Evangelical Lutheran Synod.

Swedes Join Norwegians at Monte Carlo

Norea Radio, a leading Norwegian Lutheran broadcasting enterprise which ad to go off the air at the end of ast year when it was no longer permitted to transmit from Tangier, Morocco, will have a new Swedish partner when it resumes its programs hortly from Radio Monte Carlo.

Operated by the Norwegian Lutheran Mission, Norea will share its daily our of broadcasting time with the Evangelical National Missionary Society of Sweden, according to reports eceived at Lutheran World Federation headquarters here. Several Norvegian Lutheran agencies shared in he production of the religious programs that Norea Radio formerly ired on the Voice of Tangier.

Stewardship Aide Named

The Rev. Arvid E. Bidne, 36, of Sioux City, Iowa, has been named assistant director of stewardship with The American Lutheran Church.

Dr. Raymond M. Olson, stewardship director said Pastor Bidne will begin his new work Oct. 1.

As one of four assistant directors of stewardship, he will have general responsibilities in stewardship education and benevolence promotion, Dr. Olson said.

The department's tasks will include raising the annual national budget which in 1961, the first year of The ALC's operation, will amount to more than 16 million dollars.

Pastor Bidne has been pastor of Morningside Lutheran Church (ELC) in Sioux City since 1959. He organized a home mission congregation in Paynesville, Minn., in 1952, and started another new congregation in Sioux Falls, S. D., in 1955.

He also has been active in stewardship affairs on both circuit and district levels of the church. He has been president of the South Dakota District Pastoral Conference and pastoral adviser of the Lutheran Welfare Building Fund Program.

Active on behalf of veterans and their families, he was commissioned a chaplain in the U. S. Navy in 1956 and has served in the Reserve Training Centers at Sioux Falls, S. D., and Sioux City, Iowa.

Rev. Bidne was graduated in 1949 from St. Olaf College, Northfield, Minn., where he was vice president of the student body, and in 1952 from Luther Theological Seminary, St. Paul, Minn.

During World War II he served three years in the U. S. Navy as an enlisted man and NROTC cadet.

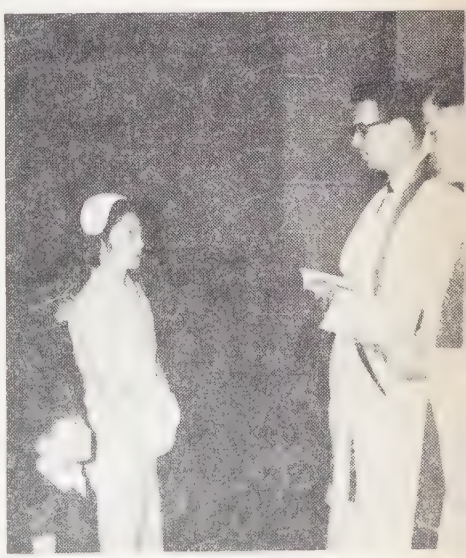
New Standard Plans, Staff Announced

The *Lutheran Standard,* official periodical of The American Lutheran Church organized this year by a three-way merger, will begin publication in January as a 32-page biweekly with a circulation of more than 250,000.

The new magazine will replace the *Lutheran Standard* of the present American Lutheran Church, the LUTHERAN HERALD of The Evangelical Lutheran Church, and the *Ansgar Tidings* of the United Evangelical Lutheran Church. All three are weeklies.

Dr. Edward W. Schramm, editor of both the present and the new *Standard,* moved from Columbus, Ohio, to Minneapolis late in June and will edit both magazines until the end of this year at his offices in the Augsburg Publishing House. The present *Standard* will continue to be published in and mailed from Columbus until the new periodical is issued.

Dr. Schramm announced that the new *Standard's* editorial staff will include the Rev. Wilfred Bockelman and the Rev. Rolf Aaseng as associate editors. Mr. Bockelman now occupies



BAPTISMAL SERVICE IN JAPANESE—The congregation of University Lutheran Church of Hope, Minneapolis, recently witnessed a baptismal service in Japanese during the morning worship hour. Mrs. Toshiaki Izumi of Tokyo, Japan and her son Hiroaki were baptized. The service was conducted by the Rev. David Preus, pastor of the church, right; and the Rev. Morris Sorenson, ELC missionary to Japan home on furlough. The family will return to Japan next year after the father, Dr. Toshiaki Izumi, completes work in bacteriology at the University of Minnesota.

a similar position with the present *Standard* and Mr. Aaseng is editor of the *Lutheran Teacher,* published by the ELC.

News editor of the new magazine will be the Rev. Lewis Holm, now an associate editor of curriculum literature of the ALC at Columbus.

People

The Rev. and Mrs. Magne Endresen were honored on the occasion of their Golden wedding anniversary by an open house at Our Saviour's Church, Long Beach, Calif.

The Rev. A. P. Tidemann has resigned from his parish at Cooperstown, N. Dak., in order to accept a call to the Lutheran Church of the Cross, Bismarck, N. Dak., effective September 1.

The Rev. Hjalmar S. Froiland was recently honored by his congregation, West Norway Lake Church, Sunburg, Minn., on the occasion of the 50th anniversary of his ordination.

The Rev. Eugene H. Engelstad has resigned as pastor of Our Savior's and Stanfold Churches, Rice Lake, Wis., in order to accept a call to become pastor of the Williams Bay and Sugar Creek Churches, Elk Horn, Wis., effective October 1.

The Rev. Ariel Molldrem has resigned as senior pastor of Our Savior's Church, Beloit, Wis., in order to become pastor of Our Savior's Church, Moorhead, Minn.

The Rev. David P. Himle was recently granted a Master's Degree in Sacred Theology from Union Theological Seminary, New York in the Department of Psychiatry and Religion.

The Rev. LeeRoy Eikanger, formerly pastor in Madison, Minn., is now serving Christ the King Church, a Home Mission congregation in Omaha, Neb.

The Rev. Oscar E. Engebretson, formerly on the staff of the Evangelism Department of the ELC, is now serving as pastor of Faith Church, Madison, Minn.

The Rev. Paul T. Gabrielsen, formerly of Franksville, Wis., is now serving as chaplain at Augsburg College, Minneapolis, Minn.

The Rev. Eugene V. Holland, formerly pastor in Grand Meadow, Minn., is now serving a Home Mission congregation being organized in Centerville, Calif.

ILLINOIS PARISH DEDICATES—Simple modern lines characterize the sanctuary of Church of the Good Shepherd, Rockford, Ill., dedicated recently. The new church is third unit constructed by the 12-year-old parish served by the Rev. Murley Severtson the Rev. E. G. Burtness. The new church seats 550 in the nave and balcony. Cost $235,000. Membership of the parish is 1,499. Dr. Myron Austinson, president of the Ea ern district conducted dedicatory rites.

The Rev. O. A. Jacobson, formerly of Bellingham, Wash., is now serving as assistant pastor at Our Savior's Church, Everett, Wash.

The Rev. Mikkel Lono, formerly pastor at Alpena, Mich., has retired from the active ministry and is living in Tacoma, Wash.

The Rev. J. T. Rotto, formerly of Forman, N. Dak., is now serving a new Home Mission congregation, Christ the Victor, in San Anselmo, Calif.

The Rev. Joel Swiggum, formerly pastor in Thornton, Colo., is now serving Our Savior's Church, a new Home Mission congregation in Lancaster, Calif.

The Rev. Harry A. Tuff, formerly pastor in Glenfield, S. Dak., is now serving as youth pastor at Our Savior's Church in Rockford, Ill., a congregation of the Lutheran Free Church.

The Rev. T. J. Vinger, formerly pastor in Missoula, Mont., is now serving in the Curriculum Materials Department of Augsburg Publishing House.

The Rev. E. C. Nordby, formerly of Wolseth, N. Dak., is now serving Trinity Church in Forman and Nordland Church in Rutland, N. Dak.

The Rev. Edmund R. Youngqu formerly pastor in Willow Lake, Dak., is now serving a two-church p ish in Astoria, S. Dak.

The Rev. Ernest Zoerb, formerly p tor in San Bruno, Calif., is organizi a new Home Mission congregation Santa Maria, Calif.

Obituaries

Mrs. Alma Olson Nilsen, wife of t Rev. M. J. Nilsen, died of cancer Leeds, N. Dak., on March 9. She w born in Callendar, Iowa, in 1893, a attended Lutheran Normal School a St. Olaf College. She was married 1927 and since then had lived in Br tol, S. Dak., and Leeds. She is surviv by her husband and four children.

Mrs. Inga Bredesen Norstog, 74, di of cancer in Madison, Conn., on Ju 13. She was director of the Norwegi American Historical Museum in I corah, Iowa, from 1947 to 1959. Bo in Stoughton, Wis., she attended t universities of Wisconsin and Min sota. She was active in educational historical organizations. Survivors clude two sons.

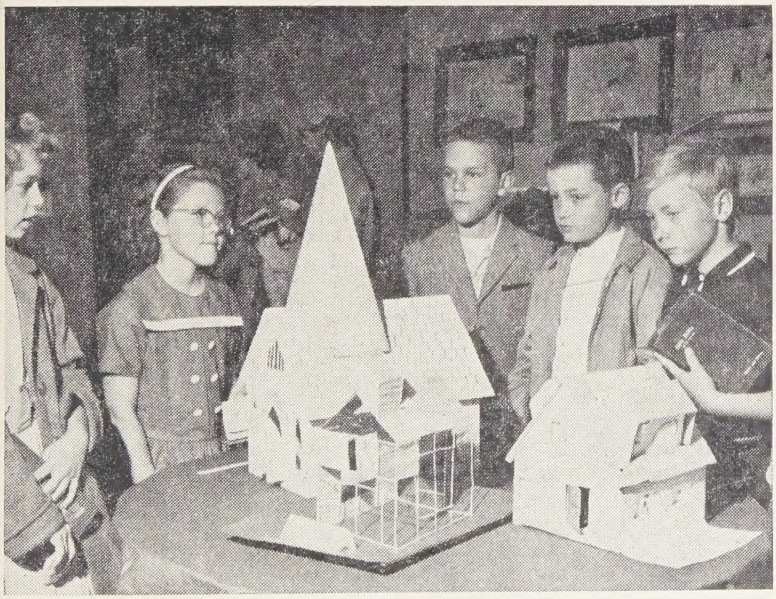
hange of Address for ELC Pastors

A. L. Abrahamson, 1025 H Street, Box 305, ıchorage, Alaska, 8-1-60
John Bowman, 205-6 Kajiya, Yugawara ıchi, Kanagawa Ken, Japan, 7-15-60
L. James Brooks, Velva, N. Dak., 7-1-60
G. M. Bruce, 122 Electa Blvd., Mankato, ınn., 7-15-60
Fred D. Dommer, 14901 Diana, Anaheim, lif., about 8-1-60
LeeRoy Eikanger, 6229 S. 42nd, Omaha, ebr., 8-1-60
Harold Eimon, 6509 Densmore Ave., Van ıys, Calif., 7-15-60
Oscar E. Engebretson, 619 5th Ave., Madi-ı, Minn., 7-1-60
E. A. Fretheim, Box 562, Browerville, ınn., 7-15-60
Paul T. Gabrielsen, 7525 Morgan So., Min-apolis 23, Minn., 7-11-60
Gaylen H. Gilbertson, 347 Sumiyoshi Cho, ımikanuki, Numazu City, Shizuoka Ken, ɔan, 8-1-60
C. M. Grindland, 211 East 5th St., Morris, ınn., 7-3-60
Lavern R. Hanson, 216 2nd N. E., Mason ty, Iowa, 7-1-60
Erling M. Helland, 33 Granville Rd., Kow-ɔn, Hongkong, 7-1-60
Veryle A. Henriksen, Des. Ron. No. 16, P.O., New York, N. Y., 7-15-60
E. V. Holland, 37830 Logan Drive, Fre-ɔnt, Calif., 8-1-60
Leonard D. Jacobsen, 2419 Como Ave., St. ul 8, Minn., 7-15-60
Arvild T. Jacobsen, Ambovombe, Madagas-r, 8-1-60
O. A. Jacobson, 3405 Bell Ave., Everett, ash., 8-1-60
Omar Kaste, Fertile, Minn., 7-4-60
W. A. Lexvold, Apartado 278, Maracaibo, ıezuela, 7-1-60
Mikkel Lono, 1015 S. Wheeler St., Tacoma , Wash., 7-1-60
Frank Maresh, Trinity Hospital, Minot, N. k., 5-27-60
H. B. Nelson, 2175 Hendon St., St. Paul Minn., 8-1-60

Harvey J. Neufeld, c/o L. R. Likness, 11516 134th St., Edmonton, Alta., Canada, 7-1-60
Duane A. Olson, c/o Foreign Mission Office, 7-15-60
Olger Quanrud, La Dorado, Caldas, Colombia, South America, 8-1-60
Kermit M. Roisen, 1536 Fulham St., St. Paul 8, Minn., 8-1-60
J. T. Rotto, 200 Oak Crest Road, San Anselmo, Calif., 8-1-60
L. A. Roseland, 308 S. Mariposa Ave., Los Angeles 5, Calif., 7-15-60
J. David Simonson, Box 287, Arusha, Tanganyika, E. Africa, 7-15-60
E. S. Skaar, Dell Rapids, S. Dak., 8-1-60
Wm. A. Smith, Nkoaranga Miss, Private Bag, Usa River, Tanganyika, E. Africa, 7-15-60
Morris A. Sorenson, Jr., 66-Hayashi Cho, Bunkyo-Ku, Tokyo, Japan, 8-1-60
O. K. Stenberg, Caixa Postal 15, Campinas, Sao Paulo, Brazil, South America, 8-1-60
Joel A. Swiggum, 1825 W. Lancaster Blvd., Lancaster, Calif., 7-1-60
Harry A. Tuff, 3300 Rural St., Rockford, Ill., 8-1-60
J. G. Vaage, 116½ Melrose, Monrovia, Calif., 9-1-60
T. J. Vinger, 7035 W. 24th St., Minneapolis 16, Minn., 7-5-60
E. C. Nordby, Forman, N. Dak., 8-1-60
Obed Vold, 1312 Franklin St., Bellingham, Wash., 8-1-60
Gerhard E. Vorland, 3-46 Shiotsu, Yaizu City, Shizuoka Ken, Japan, 8-1-60
Edmund R. Youngquist, Astoria, S. Dak., 7-20-60
Ernest Zoerb, 1401 Christina St., Santa Maria, Calif., 8-1-60

Newly Ordained

Gerald E. Anderson, 324 First Ave., Alpena, Mich., 7-1-60
O. Craig Ause, Dept. of Prof. Training, Hq. Off. Military School (ATC), P. O. Box 1544, Lackland AFB, Texas, 7-1-60
Roger James Berdahl, Hayward, Minn., 8-1-60
Bernard Keith Borson, Linn Grove, Iowa, 7-1-60
Norman George Borsvold, 212 Maple St., Shelby, Mont., 7-1-60
Shephen L. Brandt, Navy Chaplains Sch., Newport, R. I., 7-1-60
Bryan W. Christenson, Silvana, Wash., 7-1-60
Raymond H. Engh, Hadley, Minn., 7-1-60
Robert E. Esse, 624 N. 6th St., Montevideo, Minn., 7-1-60
Orning Fjelstad, Seward, Alaska, 7-20-60
Arlen Joseph Foss, Lake Benton, Minn., 6-1-60
Edward M. Froiland, Jr., Maxbass, N. Dak., 7-1-60
Reuben D. Groehler, 1317 West 86th St., Bloomington, Minn., 8-1-60
John Richard Hanson, 1002 10th Street South, Fargo, N. Dak., 7-5-60
Gerald N. Hefty, 90th Replacement Bn., Fort Lewis, Wash., 7-1-60
Richard P. Heins, Ellison Bay, Wis., 7-1-60
Gerald L. Hickman, Chinook, Wash., 7-3-60
James H. Homme, Viroqua, Wis., 7-1-60
Harris A. Hostager, Miller, Iowa, 7-1-60
Gordon E. Huesby, 1006 Third St. W., Grandview, Wash., 8-1-60
Delmer L. Jacobson, 204 7th Street South, Moorhead, Minn., 8-1-60
James Arthur Jacobson, Bancroft, S. Dak., 7-1-60
Dave S. Johnson, Fowler, Colo., 7-1-60
J. Russel Johnson, 822 Woodford, Missoula, Mont., 7-15-60
Luther P. Lerseth, Meadow Lake, Sask., Canada, 7-1-60
Arthur A. Lunrow, 537 S. Broadway, Wells, Minn., 7-5-60
David J. Nelson, Caixa Postal 15, Campinas, Sao Paulo, Brazil, South America, 8-1-60
Lyle R. Nielsen, Benedict, N. Dak., 7-1-60
Edward A. Olander, Caixa Postal 15, Campinas, Sao Paulo, Brazil, South America, 8-1-60
Philip L. Olson, Clinical Pastors Care Course, State Mental Hospital, Fergus Falls, Minn., 7-1-60
Robert Roland Olson, Limon, Colo., 7-1-60
James K. Pearson, Wolseth, N. Dak., 7-1-60
Gladen S. Rosengren, Buffalo, S. Dak., 7-10-60
Jerold B. Salveson, Douglas, N. Dak., 6-20-60
Gene Sikkink, 380 Arneill Road, Camarillo, Calif., 8-1-60
Oscar B. Stene, Madison, Minn., 7-17-60
Gerald D. Sundby, Caixa Postal 15, Campinas, Sao Paulo, Brazil, South America, 8-1-60
Wayne Tellekson, Lakefield, Minn., 6-20-60
David C. Wold, 6304 Ryan Street, Seattle 88, Wash., 7-17-60
Marvin S. Undseth, Alamo, N. Dak., 7-8-60
Roger H. Vegdahl, Artesian, S. Dak., 6-15-60



VIEWING CRAFT EXHIBITS—Children of Lake Nokomis Church, Minneapolis, Minn., re among the most interested spectators at the recent art festival in which Sunday School pils, organizations of the church and individuals displayed their creative work. The tival this year began with the blowing of the ram's horn signalling the beginning of the ɔilee Year of The American Lutheran Church.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: 8 oak pews, 16′ long. 7 oak pews, 8½′ long. Oak chancel furniture: altar, communion rail, pulpit, baptismal font, chancel chair. Emmons Luth. Church, Emmons, Minn.

For sale: SALEM LUTH. HOMES, homes for aged and infirm, Elk Horn, Ia., offer for sale $350,000 in 20-yr., negotiable, first mortgage bonds in denominations of $100, $500, and $1,000, earning 5% interest, payable annually Jan. 1. For information write to Shelby County State Bank, trustee, c/o Mr. Marion Boose, or Pastor Soren S. Kildahl, Supt., Salem Luth. Homes, Elk Horn, Ia.

Announcements

Available: 24 used pews in good condition for some Home Mission church or other church needing same. Write or phone Rev. Enoch J. Tetlie, Deerfield, Wis.

The Annual Fall Festival of the Bethesda Homes at Beresford, S. Dak., will be held Sunday, August 28. Norse services at 9:30 a.m., worship services at 11 o'clock with Pastor Judean Johnson as preacher, and the festival service at 2 p.m. with Dr. Magnus A. Dahlen as speaker. Afternoon service will be broadcast by WNAX, Yankton, at 7:30 p.m.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200-acre farm in West. Minn. Heavy soil, 2 houses, barn, silo and other bldgs. Near Luth. church and town. 678-1A

80-acre farm for sale, good soil, good bldgs., electricity. 60 miles N. of Mpls. 678-2A

240-acre farm in NW Minn. Good soil, well drained fields, electricity, good house. Near town on gravel road. Bus service to town school. Luth. Community. ELC church in town. 678-3A

Homes

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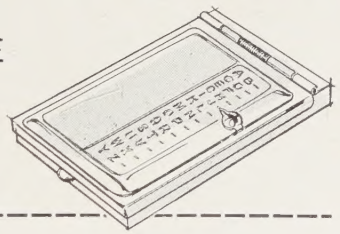

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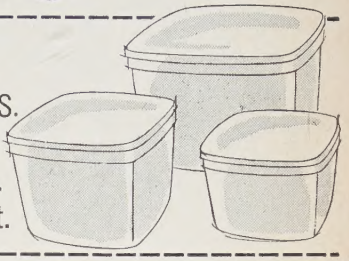

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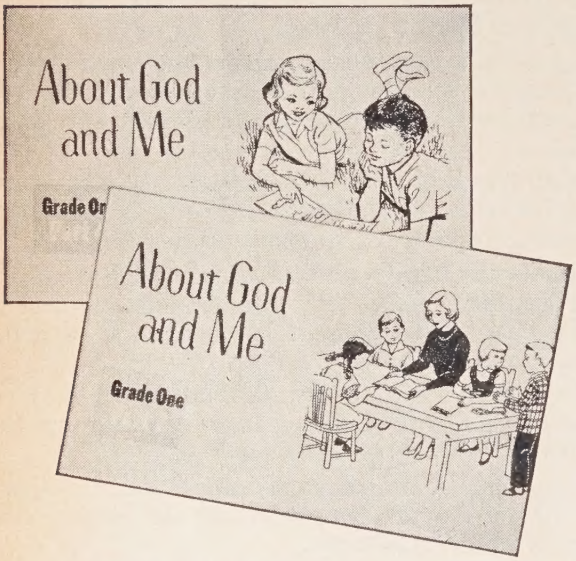

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Sunday School Leaders

Are teachers' meetings a problem? You'll want to read the special four-page insert in the September issue of the *Lutheran Teacher*. Aimed at helping Sunday school superintendents or other church school leaders to improve their teachers' meetings, this insert discusses the purposes of such meetings, suggests a three-part structure for monthly meetings, and lists topics for each month of the year. The section also considers the responsibilities a congregation has toward its teachers. Future issues of the *Lutheran Teacher* will include specific suggestions for carrying out some of the ideas contained in the September insert.